/120 cont./

121 could only partially be accomplished, chiefly because these herders make each object they need only once. Thus the observer can follow the making of the latter only occasionally. As a result, there is a gap here, which is all the more regrettable since it does not permit the establishment of the links existing between the chain of procedures in question and the corresponding nucleus in society--a significant aspect of the life of every traditional society.

105 182 Nevertheless, some positive and general findings should be formulated:

177 To begin with, all the technology described which deals with crafts, clothing or food, etc., is southeast European or Euroasian technology. The geographical position of the Hellenic Peninsula, as well as the stages of its history, its contacts over the centuries with the Mediterranean world, on the one hand, and the Asiatic peoples on the other, justify this identification.

105 182 Then, the most salient characteristic of all the technology is their great simplicity. All the crafts analyzed can be practiced by anyone at all, and demand only a minimum of knowledge, experience and skill.

The same holds true for the raw materials and the necessary tools.

105 182 177 To this characteristic another should be added, namely the traditional character of this technology, in the sense that innovations practically never occur. Our own experience taught us that each time we [176] were able to observe variations of technology in the different groups we studied, they were a phenomenon of acculturation. The changes took place through the adoption of models coming from the outside. Of course, the integration of new elements was always accompanied by some adaptation or reinterpretation. (27)

27. On the idea of reinterpretation see: M. J. Herskovits: Les bases de l'anthropologie, p. 259f., as well as the commentaries of R. Bastide: Religions africanes. p. 17.